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MANUAL of
THE CONGREGATIONAL CHURCH
of TABOR, IOWA

1876

HISTORICAL OUTLINE.

"Ask now of the days that are past."—*Deut.* 4: 32.

The Congregational Church and settlement at Tabor sprung from a movement, originated in 1847 by George B. Gaston, to plant the institutions of religion and education on the frontiers of our country. Several families, accordingly, located at Civil Bend, in Fremont County, Iowa, in the Autumn of 1848; but, because of high water in 1851, removed to the vicinity where Tabor now is, and were organized into the Congregational Church of Tabor, October 12, 1852.

Rev. George G. Rice, of Council Bluffs, then the only Congregational minister in Western Iowa, beside the pastor, Rev. John Todd, was present and aided in the organization, which took place in a rude log cabin in the grove, about two miles southwest of the present village of Tabor.

The original members were George B. Gaston, Maria C. Gaston, Alexander C. Gaston, Alonzo M. Gaston, Samuel H. Adams, Caroline M. Adams, John Todd and Martha A. Todd—all of whom remain to the present, except Alonzo M. Gaston, who gave his life in defense of his country in March, 1863; his father, George B. Gaston, who died May 1, 1873, and Mrs. Caroline M. Adams, who died August 12, 1875.

From April, 1852, till August, 1853, meetings for preaching and Sabbath school were held in the grove under a basswood tree in fair weather, and in the pastor's cabin in foul weather. Prayer meetings were held on Wednesday evenings in Bro. Gaston's cabin until his house was built; and from August, 1853, until November, 1854, Bro. Gaston's house, on the southeast corner of Orange and Park streets, in Tabor, was the place of religious worship.

In May, 1854, our present bell—the first church-bell in Western Iowa—arrived.

From Nov. 22, 1854, until the autumn of 1860, the place for religious meetings was the present district school-house. From 1860 till 1865, the college chapel, in its original size and form (32 ft. x 42 ft.) furnished the place of meeting. From 1865 till 1875, the church worshiped in it in its present form (32 x 66). Since then they have occupied the new edifice.

Organized October 12, 1852 with 8 members, the Church reported, in the spring of 1854, 21 members; in

1855,	-	50 members.	1866,	-	181 members.
1856,	-	63	1867,	-	165
1857,	-	84	1868,	-	237
1858,	-	96	1869,	-	240
1859,	-	116	1870,	-	244
1860,	-	130	1871,	-	274
1861,	-	132	1872,	-	267
1862,	-	145	1873,	-	256
1863,	-	146	1874,	-	323
1864,	-	150	1875,	-	334
1865,	-	156			

Two hundred and sixty united by profession in the first twenty years.

This Church has been self-supporting from the first, except that in the first year after its organization \$150.00 was received from the American Missionary Association.

NEW CHURCH EDIFICE.

The utterly inadequate accommodation which the college chapel afforded to a steadily increasing congregation prompted the Church in the spring of 1871 to take measures to build a new house of worship. Accordingly, J. Todd, G. B. Gaston, S. Dalton, S. Jones and H. W. Howard were constituted a building committee, under whose direction the work was begun in the summer of 1871. On the death of Bro. Gaston, in May, 1873, the committee was enlarged by the addition to it of James L. Smith, L. E. Webb and W. M. Brooks, under whose direction the house was completed and dedicated June 8, 1875, at a cost of over \$20,000.

CONFESSION OF FAITH.

"Stand fast in the faith.—1 Cor., 16: 13."

First. We believe in one God, the Creator, Preserver and Governor of the universe, who is revealed in the Scriptures under the personal and relative distinctions of the Father, the Son and the Holy Spirit, each possessing all-divine perfections.

Second. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and are the only infallible rule of faith and practice.

Third. We believe in the fall of our first parents, and the consequent entire apostacy, depravity and lost condition of the human race.

Fourth. We believe that the Lord Jesus Christ, the incarnate Son of God, suffered and died, the just for the unjust, making an atonement sufficient for all mankind, that God can now consistently exercise mercy toward sinners, and that He will pardon all who repent and believe the Gospel.

Fifth. We believe that in order to obtain salvation the sinner must be born again, and that this change is effected through the truth, by the agency of the Holy Spirit.

Sixth. We believe that the moral law is binding on all mankind as the rule of life, and that obedience to it is the proper evidence of a saving change.

Seventh. We believe that credible evidence of a change of heart is an indispensable ground of admission to the privileges of the visible Church.

Eighth. We believe that the ordinances of Baptism and the Lord's Supper, together with the Christian Sabbath, are of perpetual obligation in the Church.

Ninth. We believe that at the last day Christ will raise the dead and judge the world in righteousness; that all who die impenitent will go away into everlasting punishment, but the righteous into life eternal.

COVENANT.

"Let us join ourselves to the Lord in a perpetual covenant."—*Jer.* 50: 5.

Do you now avouch the Lord Jehovah to be your God? Jesus Christ to be your Savior? the Holy Spirit to be your Sanctifier? Renouncing the dominion of this world over you, do you consecrate your whole soul and body to the service of God? Do you receive His word as the rule of your life, and, by His grace assisting you, will you persevere in this consecration unto the end?

(The ordinance of Baptism, if not previously received, will here be administered.)

COVENANT WITH THE CHURCH.

"First gave their own selves to the Lord, and unto us by the will of God."—*2 Cor.* 8: 5.

(Those uniting by letter rising.)

Do you solemnly covenant and agree to study the peace, purity and edification of this Church? to love and watch over its members as your brethren? and to receive from them all needful care and admonition? Will you labor together with us in the maintenance of its public worship and ordinances? encourage secret and family prayer? submit to the necessary discipline, and avoid all causes of scandal and offence, so long as in the providence of God you shall continue among us?

(The members of the Church standing.)

We, then, the members of this Church, do joyfully and cordially receive you into our number. We promise to bear with you, to love, to edify, and strive to advance you in the Divine life. Amen.

CONSTITUTION.

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God.—1 *Tim.* 3: 15.

ARTICLE I.—NAME.

"The churches of Christ salute you."—*Rom.* 16: 6.

The name of this church shall be the Tabor Congregational Church of Christ.

ARTICLE II.—GOVERNMENT.

"One is your Master, even Christ, and all ye are brethren."—*Matt.* 23: 8.

SEC. 1. The government of this Church is vested in the body of believers who compose it, whose majority vote is final. It is amenable to no other ecclesiastical body. It acknowledges the Lord Jesus Christ as its only head, and receives the Scriptures as its only infallible guide in matters of faith, order and discipline.

SEC. 2. This Church, while it will control its own affairs, according to its understanding of God's Word, will yet recognize the obligation and the privilege of the communion of churches, by seeking and extending that fellowship, sympathy, advice and co-operation which the law of Christ demands.

ARTICLE III.—MEMBERSHIP.

"Ye are the body of Christ, and members in particular."—1 *Cor.* 12: 27.

SEC. 1. All persons may become members of this Church, who give credible evidence of piety, and who assent to its Confession of Faith and Covenant.

SEC. 2. Persons desirous of becoming members of this Church, upon profession of their faith, shall be examined in the presence of the Church, at any regularly called meeting, as to their religious history and their present Christian experience. If approved by the vote of the Church, they shall be received into fellowship on the communion Sabbath, by publicly assenting to the Confession of Faith, and entering into Covenant. In special cases, the Church may, however, by vote, instruct the Pastor and

Deacons to examine candidates in private, and report the substance of the examination to the Church for action.

SEC. 3. Members of other evangelical churches, applying for admission by letter, may be received by vote of the Church, and by publicly assenting to the Confession of Faith and Covenant.

SEC. 4. If any member be convinced that he is not truly regenerate, but that he professed religion under self-deception, and shall request a dissolution of his connection with this Church, if there be no scandal in his life requiring discipline, his request shall be granted (after due labor first used), by a simple vote declarative of the facts, which vote shall be publicly announced at the next Communion.

SEC. 5. Letters of dismission to evangelical churches shall be given by vote of the Church to all members in good and unimpeachable standing, who desire them. Members who remove their residence beyond the reach of this church should, if practicable, at once transfer their relation to some other church. If such do not apply for letters within one year from the time of leaving, satisfactory reasons must be given for the delay of the application before the dismission will be granted.

ARTICLE IV.—OFFICERS.

"That ye shall be officers in the house of the Lord."—*Jer.* 29 : 26.

SEC. 1. The permanent officers of this church shall be a Pastor, three or more Deacons, a Clerk and a Treasurer (all of whom, except Pastor, shall be elected annually), and three Trustees, who shall be chosen for three years, and so that one shall go out of office each year.

SEC. 2. All officers shall be elected by ballot; and all, except the Pastor, without public nomination, unless such nomination be made by an informal ballot. All elections shall be determined by a vote of the majority of the members of the Church present and voting. All officers, except the Pastor, shall serve until their successors are elected. Vacancies may be filled at the option of the Church.

SEC. 3. The Pastor, who shall become a member of the Church, shall have control of the pulpit and the exercises of public worship, shall preach the Word, shall

ordinarily be the Moderator in the meetings of the Church, shall take the spiritual oversight of the flock, shall administer the Sacraments, and shall execute the discipline ordered by the Church.

SEC. 4. The Deacons shall aid the Pastor in the administration of the ordinances, shall take charge of the Communion service, and provide for the Communion table; shall have the oversight of the poor members for visitation and relief; shall assist the Pastor generally in the spiritual care of the congregation, and with him form a Prudential Committee to recommend candidates for Church membership by profession; to inquire into, and, if possible, adjust scripturally any existing Church difficulties; and to secure of Church members the full and faithful performance of their duties as such.

SEC. 5. The Clerk shall keep a faithful record of the proceedings of all business meetings of the Church, and shall submit the same for revision and correction at each meeting preparatory to the Communion. He shall keep a register of the Church members, with the date of their reception and of their removal, and a record of all baptisms. He shall issue letters of dismission voted by the Church, keep on file all correspondence, all written official reports, and all other valuable papers of the Church; shall audit the accounts of the Treasurer, Trustees, and any committee appointed by the Church, not otherwise provided for, and shall make an annual report.

SEC. 6. The Treasurer shall receive the funds of the Church; the charitable contributions he shall dispense under the direction of the Deacons; the benevolent contributions he shall forward to their respective destinations. The funds for the support of the Church he shall disburse upon the order of the Trustees, and shall make an annual report to the Church.

SEC. 7. The Trustees shall hold the property of the Church, superintend the raising of the Pastor's salary, supply the pulpit in the Pastor's absence, and provide for the incidental expenses, subject always to a directing vote of the Church, but shall have no power to buy, sell, mortgage or transfer property without a specific vote of authority

from the Church, and shall make an annual report of their doings to the Church:

ARTICLE V.—DISCIPLINE.

“Tell it unto the Church.”—*Matt. 18: 17.*

SEC. 1. The rule of discipline shall be the law of Christ in *Matt. 18: 15—17.*

SEC. 2. In *private offenses* the offended one is, by a fraternal, prayerful conference, to seek a spiritual healing, and so to “*gain the brother.*” Failing in this, let him “take one or two more,” and again strive to exert a loving, patient, healing power, which shall soften and subdue and avert the necessity of resorting to the law and the penalty of a Church trial.

SEC. 3. In *public offenses*, inasmuch as every member suffers in the wrongs done to the Church, every member cognizant of the same shall be responsible for laboring in the spirit of Christ to bring the offender to repentance, or, in failure of success, for communicating the case to the Church, or to the Pastor, or Deacons.

SEC. 4. In telling the case to the Church, aggrieved persons must present their charges in writing. If the Church vote to entertain the complaint, they will then appoint a time for hearing of the case, and summon the accused to be present to take his trial, furnishing him with a written copy of the charges and the names of the witnesses relied on for proof, at least a week before the trial.

SEC. 5. Upon the trial the accused may call to his aid any member of the Church; in case of his non-appearance, a member shall be appointed to defend his case. The testimony shall be taken in writing.

SEC. 6. If the Church shall find the accused guilty, they may, in their wisdom, admonish, suspend, or excommunicate him. In cases of difficulty, the advice and aid of a Council may be sought.

SEC. 7. An excommunicated member may be restored on evidence of repentance, confession of sin, and reformation of his conduct.

BUSINESS.

ARTICLE VI.—MEETINGS.

"In the name of our Lord Jesus Christ, when ye are gathered together."—*1 Cor.*
5: 4.

SEC. 1. The Annual Meeting shall be held on the first Wednesday of October, when the annual reports shall be rendered and the regular elections made; and meetings for business shall be held on the second Thursday of each month.

SEC. 2. Business may be transacted at any regular meeting of the Church, or at a special meeting called from the pulpit on the preceding Sabbath by the officers of the Church, or by the written request of five adult members of the Church.

ARTICLE VII.—ORDINANCES.

"The communion of the body and blood of Christ."—*1 Cor.* 10: 16. The washing of regeneration.—*Tit.* 3: 5.

SEC. 1. The Lord's Supper shall ordinarily be celebrated on the first Sabbaths of January, March, May, July, September and November. It shall be preceded by a preparatory service on the previous Friday. The invitation to the Lord's table shall be such as to include all who love our Lord Jesus Christ in sincerity and in truth, and who have made a public profession of their faith.

SEC. 2. Baptism will be administered in connection with the celebration of the Lord's supper.

ARTICLE VIII.—AMENDMENTS AND BY-LAWS.

SEC. 1 This Constitution, the Confession of Faith, and the Covenant, may be altered by a majority of the resident members of the Church, or by two-thirds of those present at any meeting, of which due notice shall be given on the preceding Sabbath, with a statement of the proposed alteration, provided the change does not infringe on the organic principles of the Church.

SEC. 2. By-laws to carry out the provisions of this Constitution may be enacted at any business meeting.

BY-LAWS.

1. We will not admit to membership in this Church any persons who make, vend, use or provide intoxicating liquors as a beverage.

2. Persons desiring to unite with the Church should signify the same to the Pastor or Deacons, and may be examined for admission at any regular meeting of the Church.

3. Requests for letters of dismission from this Church shall be read from the desk on two successive Sabbaths, and if no objection is presented through the Pastor or Deacons, the Clerk shall furnish the letters requested.

4. All votes on admission of new members to this Church shall be taken in the absence of the candidates.

5. Names of persons proposed for membership shall be publicly read on the Sabbath one week before they are received to full membership.

CHURCH SERVICES.

"Not forsaking the assembling of ourselves together."—*Ileb. 10: 25.*

Preaching every Lord's day, morning and evening, except that the monthly Missionary Concert takes the place of a sermon on the first Sabbath evening of each month.

Sabbath school follows the morning service every Lord's day.

Prayer meeting every Wednesday evening.

Meeting preparatory to communion on Friday preceding each communion occasion.

Services on Sabbath morning commence at 10½ o'clock. From March 20th to September 20th, Sabbath evening services commence at 7 P. M., and from September 20th to March 20th, at 6½ P. M. Evening meetings during the week begin half an hour later.

CONTRIBUTIONS.

"The liberal soul shall be made fat."—*Prov. 11: 25.*

Contributions shall be made to the A. H. M. Society in February; the A. M. Association in April; the Western Tract Society in June; the A. B. C. F. Missions in August; the A. B. Society in October, and the Am. Congregational Union in December.

A contribution is taken at each Sabbath morning service to meet the current expenses of the Church, also a collection to defray the expense of the communion table and for the poor, on communion occasions.

OFFICERS OF THE CHURCH, 1876.

JOHN TODD, PASTOR.

DEACONS :

Samuel H. Adams,	L. Benedict Hill,
Heli W. Howard,	Alexander C. Gaston,
George S. Houghton.	

GEORGE S. HOUGHTON, Treasurer.

TRUSTEES :

Cyrus S. Harrison, Charles F. Wells, Prentiss B. Clark,

Term expires Oct. 1, 1876. Term expires Oct. 1, 1877. Term expires Oct. 1, 1878.

WHAT IS CONGREGATIONALISM?

As Congregationalism is often misunderstood, a brief statement of its principles and claims is hereby presented.

I. WHY THE NAME CONGREGATIONAL?—Because it designates a form of Church government based upon the principle that each *Congregation* of Christians meeting in one place, and united by a solemn covenant, is a complete Church, with Christ for its only head, from whom it derives the right to transact all needful Church business.

II. WHAT IS A CHURCH?—1. The original term, (*ekklesia*) used in the word of God, signifies, primarily, a convocation, assembly, or congregation. 2. It is used to designate the Church universal, as in Matthew 16:18; 1 Cor. 12:28; Eph. 1:22; 3:10; Heb. 12:33. 3. It is also, and more frequently, used to describe an assembly or congregation of believers in Jesus locally associated together for the worship of God, the observance of the ordinances, and promotion of Christ's kingdom on earth, as in Acts 8:1; 11:22, 26; 13:1; 1 Cor. 1:2; 16:19; 2 Cor. 1:1; Gal. 1:2; 1 Thess. 1:1; 2 Thess. 1:1. In cities where Christians could conveniently meet together for worship, but one Church is spoken of in Scripture, as the "Church at Antioch," "Church at Corinth," "Church at Philippi," etc. But in districts of country, where all could not assemble at one place, we invariably read of Churches as the "Churches of Macedonia," "Churches of Galatia," "Churches of Judea," etc. The term is never applied to a national or provincial ecclesiastical organization, embracing and ruling many congregations.

III. POWER OF A CHURCH.—It is a fundamental principle of Congregationalism that, under Christ, *the power to direct the affairs of any particular Church vests in the membership of that Church*; and not in the officers, nor in ecclesiastical bodies distinct from the particular or local Church. Each Church, therefore, has the power

1. *To elect its own officers.* The Bishops, Pastors or Teachers, and Deacons are elected by a majority of the Church.

2. *To admit or exclude its own members.*

3. *To form its own creed.*

4. *To arrange the details of its own worship and adopt its own rules of business.* Determine its own mode of conducting public worship and church discipline, frequency of communion, and times of fasting and religious service.

5. *To act independently.* That is, each Church is empowered to transact its own business. Its action is final. No higher court can reverse its decisions, or authoritatively dictate in the direction of its affairs.

Congregationalism is true republicanism, and, being purely republican, is in entire harmony with the principles of our civil government, and had much to do with its origin.

IV. OFFICERS OF THE CHURCH.—The regular standing officers of a Congregational Church, like those of the Apostolic Churches, are two—the Bishops, Elders, or Pastors, and Deacons.

The terms Bishop and Elder are used interchangeably in the New Testament, and are applied to the same person, whose duties are pastoral. See Acts 20: 17-28; 1 Pet. 5: 1-5; Titus 1: 5-7. Paul, in writing to the Philippians, addresses “the saints of Philippi with the *Bishops* and *Deacons*.” While this shows that there was in that Church, as well as the Church of Ephesus, a plurality of Bishops or Elders, it also implies that there were but two classes of officers.

V. POWERS AND DUTIES OF OFFICERS.—Congregational Churches entrust no *ecclesiastical power* to their officers. The New Testament denies to the officers authority of any original or exclusive character, and represents them rather as the *servants* of the Churches. Matt. 20: 25, 27.

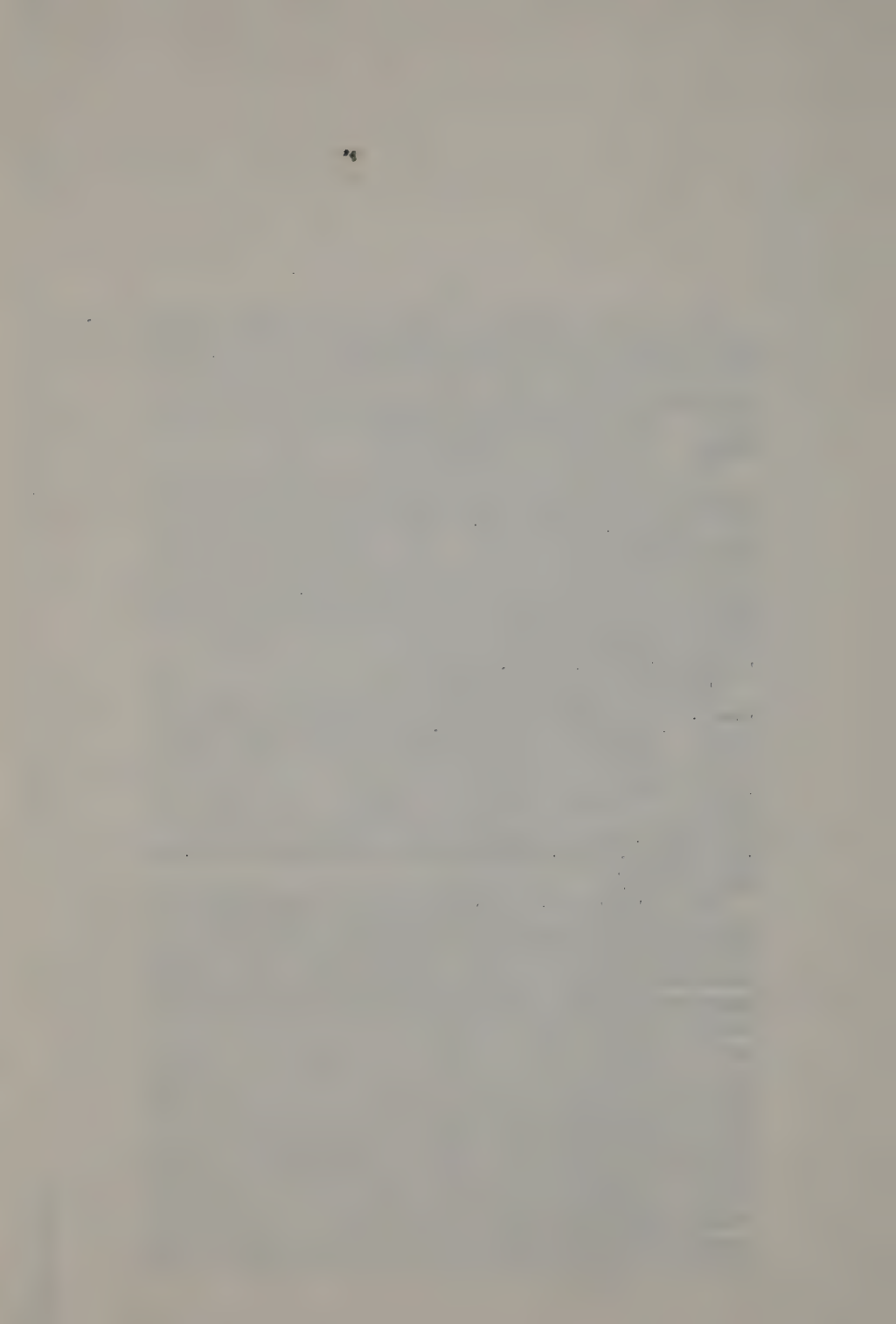
The duty of the Bishop or Elder is to “preach the word,” and “feed the flock of God,” “taking the oversight thereof,” so that by precept and example he may guide the people of his charge into the way of the eternal life. Acts 20: 28; 1 Tim. 3: 1-6; Heb. 13: 7, 17; 1 Pet. 5: 1-3.

Deacons were originally chosen to attend to the secular affairs of the Church, and to distribute the alms of the Church among the needy, but were also encouraged to participate actively in promoting the spiritual welfare of others. They aid the Pastor in administering the Lord's Supper. Acts 6: 1-6; Tim. 3: 8-13.

VI. CONDITIONS OF MEMBERSHIP. — Congregational Churches agree that credible evidence of personal faith in Christ is an indispensable condition of communion and membership in the Church. Perfect agreement in details of doctrine is not required. But as the Church was designed to include only true Christians, it follows, of course, that those who are admitted to its privileges should present credible evidence of piety, as well as profess belief of the fundamental doctrines of the Bible.

This course is also Scriptural. We read in Acts 2: 47, that the Lord added to the Church daily such as should be saved. Philip, too, before baptising the eunuch, required a statement of his belief respecting Christ. The epistles to the Churches are addressed "to the saints," "to the faithful," "to the believers in Christ," etc., while such as lived in sin or denied the faith were to be excluded, thus showing that Christians only were entitled to a place in the Church.

VII. FELLOWSHIP OF CHURCHES. — Congregationalism differs from Independency in recognizing and providing for Fellowship of Churches. Though each Church is authorized to transact its own business, yet it may be benefitted by the advice and counsel of sister Churches, just as neighbors in the same community, although each independently responsible for the management of his own affairs, may yet consult with others in cases of difficulty or doubt. Fellowship between Churches is based upon the plain duty of mutual helpfulness, and the existence of mutual responsibility among Churches that find in the Scriptures the same platform of ecclesiastical order. Such Churches, though equal in authority and mutually independent, are nevertheless bound to consult with each other in relation to common interests, to seek and give advice on occasions in which the action of one Church is important to the welfare



of neighbor Churches, to give account to each other of any proceeding or neglect which seems contrary to the order or purity of the Gospel, and to give or receive admonition in the spirit of meekness, when admonition seems to be required.

VIII. ECCLESIASTICAL BODIES. — Although Christ is "head over all to the Church," and no man or set of men is authorized to lord it over the Churches, yet the Churches, or their Pastors, or both, may associate together for practical religious purposes which seem desirable, but which do not conflict with their independence. Associations are composed either of ministers exclusively, or of Churches represented by ministers and delegates. They meet for prayer and mutual counsel; they may examine and approve persons who desire to enter the ministry, and offer suggestions to the Churches, without infringing upon their rights.

The General Association or Conference of each State is usually composed of delegates from the smaller associations, although sometimes it is constituted of ministers and delegates directly representing the Churches. This body meets annually for consultation and prayer, hears reports on the state of religion, considers plans of usefulness, and acts on questions of general concernment.

A National Council composed of delegates from District Associations, every ten churches being entitled to one delegate, convenes triennially to consult and advise in regard to the general interests of the denomination and promotion of the cause of Christ.

IX. COUNCILS. — When matters of peculiar importance or difficulty come before a Church, it avails itself of the *advice* of other Churches. Thus when a Pastor is to be ordained or installed, the Church sends to a number of the neighboring Churches an invitation, called a "letter missive," to be present at a certain time, by their Pastors and delegates, to form an ecclesiastical Council to examine the candidate, and to act *in behalf of the Church* in the public solemnity of ordination or installation, if they see no valid objection. And so, when a pastor is dismissed, the Church often calls a Council to advise in the case.

If a member who has been disciplined thinks that injustice has been done, and particularly if the vote of the Church was divided, it is usual to call a mutual Council, chosen half by each party, to give their opinion or advice to the Church. If the Church should not concur in the result, a copy of the opinion of the Council may be used as a letter of recommendation for the aggrieved person, with which to apply to another Church. If the Church refuse to unite with the complainant in calling a mutual Council, he may summon an *ex parte* Council; and if that Council justify him, he may use their result as a letter of recommendation.

No Council can act on any matter not mentioned in the "letter missive," or remain in existence after adjournment at the close of that business.

X. INTERCOURSE WITH OTHER DENOMINATIONS.—Congregationalism, aiming to be free from any narrow sectarianism, insists upon no denominational peculiarities as the condition of fellowship. This principle is carried out in intercourse with other denominations. At their seasons of communion, Congregational Churches invite all Church members who are in regular standing in *any evangelical denomination*, and who are honoring their profession by a godly life, to sit down with them at the table of the Lord. If any of their members wish to unite with Churches of other evangelical denominations, letters are given to such Churches; or, if any come from such denominations, they are received as from sister Churches.

XI. ADVANTAGES OF CONGREGATIONALISM.—1. Its accordance with Scriptural teachings. 2. Its free, republican character. All power under Christ vests in the membership. 3. Its educational influence. It is eminently fitted to teach men self-government—to know and maintain their rights. 4. It is peculiarly adapted to facilitate union among Christians; *e. g.*: In the village of A—, there lived a few Baptists, a few Methodists, and several Congregationalists, but not enough of any denomination to maintain the preaching of the Gospel. They attempted to unite, but could not agree to become either Baptists, Methodists, or Congregationalists. They decided to unite on common

sense principles—to manage their own affairs—to let the majority decide questions of difference, and allow each one to cherish his own views on matters non-essential. They united on this basis, employed the minister of their choice, and prospered, not knowing till afterward that they had acted on purely Congregational principles. This feature commends Congregationalism to small and feeble communities, which are able to sustain but one Church.

NAMES OF MEMBERS.

Adams, Samuel H.	Clark, Orson B.
Adams, Finney S.	Clark, Abbie E. J.
Allen, Albert.	Clark, Chauncy L.
Anderson, Atlanta.	Clark, Sophia L.
Asman, Marinda C.	Clark, Helen.
Asman, Elizabeth.	Clark, William L.
Avery, Egbert.	Clark, Flora G.
Avery, Harriet K.	Clark, Willis G.
Avery, Elizabeth.	Clark, Sarah B.
Avery, Albert.	Clark, Maria.
Baker, Louisa.	Clark, Mary.
Barbour, John M.	Clark, Prentiss B.
Barbour, Irene S.	Clark, Abbie B.
Barrows, Inez.	Clark, Nellie M.
Baylor, Ramsdell.	Clark, Myra D.
Bell, Mary.	Cook, John.
Bell, Lillie F.	Coward, Charles.
Benton, Sarah.	Cumings, Burton I.
Bosworth, Franklin.	Cumings, Alice B.
Bosworth, Lucy J.	Cumings, Lucy O.
Bosworth, Uriah C.	Cunningham, Mary E.
Bosworth, Lucy A.	Dalton, Samuel.
Bosworth, Ada M.	Dalton, Frances A.
Bosworth, Constant F.	Dalton, John.
Bricknall, Sarah S.	Dalton, Susan H.
Brooks, William M.	Dalton, William H.
Brooks, Adelia S.	Dalton, Sarah.
Brooks, Edith M.	Dalton, Mary E.
Callark, Henry.	Dalton, Fannie M.
Carlyle, Samuel,	Darnell, Murray A.
Carpenter, Milo L.	Dobeney, Richard.
Carpenter, Caroline P.	Dobeney, Elizabeth.
Carpenter, Lillia J.	Dobeney, Sarah.

Donaldson, Ella R.	Graves, Phillia G.
Dunnington, O. R.	Grosse, Thomas.
Dunnington, Jennie H.	Grosse, Catharine.
Ellis, Nellie.	Hallam, John.
Everett, Frederick F.	Hallam, Amelia W.
Fay, Morrison.	Hammond, Elizabeth G.
Fay, Jennie.	Harrison, Cyrus S.
Field, Alvina.	Harrison, Lucy A.
Fletcher, James.	Heritage, Thomas.
Flint, Lucy.	Hill, Esther S.
Foster, George W.	Hill, Leverett B.
Gardner, Benjamin F.	Hill, Hannah W.
Gardner, Abbie C.	Hill, Clarence W.
Garman, Julia A.	Hobbs, Frank.
Gaston, Alexander C.	Hobbs, Mercy.
Gaston, Mary J.	Hopkins, Mary.
Gaston, Ozro C.	Hopkins, Lulu S.
Gaston, Cora E.	Hough, John T.
Gaston, Maria C.	Hough, Alice G.
Gaston, James K.	Houghton, George S.
Gaston, Sarah J.	Houghton, Amanda H.
Gaston, Emily C.	Houghton, Edward L.
Gaston, Ella M.	Howard, Heli W.
Gates, William J.	Howard, Candace.
Gates, Emily P.	Howard, Sarah L.
Gates, Henry C.	Howard, Harvey C.
Gates, Milo H.	Howard, Joel L.
Gates, Sarah C.	Howard, Lester.
Gates, Adah L.	Howard, Mary R.
Geer, E. B.	Howard, George S.
Geer, Julia.	Howard, William.
Geer, Lizzie.	Hume, Stella I.
Geer, Ambrose.	Hunter, John H.
Glover, Allen.	Hunter, Mary M.
Goltry, Flora A.	Hunter, Alma.
Goodell, Joel.	Hunter, Henry H.
Goodell, Clarissa P.	Hunter, Robert.
Goodell, Mary.	Hurlbut, Robert H.
Goodell, Charles.	Hurlbut, Arvilla M.

Hurlbut, Eunice.	Matthews, Julia A.
Irwin, Lucy A.	Matthews, D. P.
Jones, Pamela C.	Matthews, R. T.
Jones, Caroline D.	Matthews, Wm.
Jones, Solomon.	Matthews, Elwyn.
Jones, Minerva S.	McCormick, Samuel P.
Jones, Luella E.	McCormick, Harriet.
Jones, Anna M.	McKee, John D.
Jay, James W.	McKee, Susan T.
Jay, Sarah A.	McKee, Mattie A.
Jay, Julia M.	McKee, Jennie.
Jewett, Olive.	McKee, Maggie.
Johnson, Elizabeth.	Moon, Thomas J.
Kellogg, Elijah N.	Moon, Emma L.
Kellogg, Emma N.	Moore, John.
Kempton, Julia A.	Moore, Letitia G.
Kinney, Aaron.	Morrison, Joshua L.
Kinney, Sarah.	Morrison, Martha G.
Kinney, Charles.	Morse, I. Dana.
Krahl, Mary.	Morse, Julia.
Ladd, Jeduthan.	McPherron, Asbury S.
Ladd, Mary.	McPherron, H. M. C.
Laird, Marion.	Munsinger, Charles.
Latolet, Catharine M.	Munsinger, Electa.
Lawrence, Mary W.	Munsinger, Joseph.
Lindsay, George.	Munsinger, Martha.
Loveday, Ann.	Munsinger, Armina.
Loveday, Clara.	Murray, James A.
Loveland, Anna B.	Noel, Eva M.
Lyman, Mary C.	Osborn, John F.
Lyman, Rhoda.	Osborn, Jane.
Lyman, Sarah.	Osborn, Enoch B.
Lyman, Albert.	Osborn, Catharihe.
Madison, William.	Osborn, Stephen A.
Madison, Jane.	Osborn, Mary E.
Marshall, George.	Osborn, Arabella R.
Marshall, Ann D.	Osborn, Celestia C.
Martin, Mary A.	Padelford, Emma.
Matthews, L. A.	Pangburn, Lycurgus E.

Pearse, Marcus C.
 Pearse, Hannah, H.
 Patton, Harry.
 Piper, Charles.
 Piper, Emily E.
 Plumb, Martha.
 Pratt, Jean.
 Pratt, George.
 Rhode, Dorothy.
 Rhode, Martha.
 Rhode, Esther.
 Rood, Aaron.
 Rood, Clarissa.
 Rood, Edwin S.
 Rood, Albert.
 Rossiter, Samuel.
 Rossiter, Maria G.
 Sanborn, R. E.
 Savage, Poole.
 Savage, Sarah A.
 Savage, Samuel.
 Savage, Martha.
 Savage, Sarah.
 Scott, Mary.
 Sheldon, Edward T.
 Sheldon, Mattie H.
 Shellington, John W.
 Shepherdson, Salome R.
 Simons, Inez.
 Smith, James L.
 Smith, Julia M.
 Smith, William.
 Smith, John L.
 Smith, Lucretia.
 Smith, Henry M.
 Smith, Caroline.
 Smith, Agnes M.
 Smith, Lucretia.
 Smith, Arabella E.

Starrett, Henry M.
 Starrett, M. F.
 Spees, Marcus T.
 Spees, Minerva.
 Spees, Frederick J.
 Spees, Marcia E.
 Spees, Marian E.
 Spees, Frederick B.
 Spees, Abbie.
 Spees, Betsy J.
 Spees, Fannie M.
 Spees, George L.
 Spees, Juliette E.
 Spees, Lucy J.
 Swatman, Milton G.
 Taylor, Charlotte A.
 Taylor, John.
 Taylor, Nancy.
 Thompson, Andrew.
 Timson, Albert A.
 Timson, Eliza B.
 Todd, John.
 Todd, Martha A.
 Todd, James E.
 Todd, M. Louisa.
 Todd, Quintus C.
 Todd, Maggie H.
 Todd, Martha E.
 Todd, Bertha R.
 Townshend, Isaac.
 Townshend, Harriet E.
 Tucker, Henry P.
 Tucker, Mary R.
 Watson, Joseph.
 Webb, Lemuel E.
 Webb, Elizabeth B.
 Webb, Edwin.
 Webster, Charles A.
 Webster, Jerusha S.

Wells, Charles F.
Wells, Rosa C.
Wells, Emma.
West, Josiah N.
West, Sarah L.
West, Julia J.
West, Lester L.
West, N. Ellen.
West, Arthur T.
Whitmore, Albert B.
Williams, Cyrus T.
Williams, Aurelia.
Williams, H. Miranda.
Williams, Julia E.
Williams, George W.
Williams, Sarah A.
Williams, Walter E.
Williams, Mary L.
Woodley, Frank.
Wood, Harriet P.
Wood, David J.

Wood, Henry N.
Wood, Harriet J.
Woods, Daniel E.
Woods, Diantha.
Woods, Katie.
Woods, Eugene E.
Woods, Mattie E.
Woolley, Henry J.
Wright, Walter.
Wright, Mary.
Wright, Johnson.
Wright, C. Vesta.
Wright, Mary Frances.
Wright, Nettie.
Wright, Walter, Jr.
Wyman, William A.
Young, Charles S.
Young, Joanna E.
Young, Horace D.
Young, Augustus.



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